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ABSTRACT

Over 100 annotated entries are listed in this bibliography, which cites books, chapters in books, and articles pertaining to Indian women--past and present--living in what are now the United States and Canada. Sources from the last two decades are emphasized, particularly those that speak to the political concerns of the period. Entries are listed alphabetically under 5 headings: (1) anthropology, religion, and history--27 entries; (2) autobiography, biography, and oral history--16 entries; (3) art and literature: anthologies and criticism--19 entries; (4) contemporary status, politics, and activism--38 entries; and (5) bibliographies and reviews of the literature--9 entries. The brief annotations indicate the focus of the work and, in some cases, evaluate the content. Reference is made to five additional bibliographies pertaining to Native American women, and addresses are listed for hard-to-locate titles. (JHZ)

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NORTH AMERICAN INDIAN WOMEN: SELECTED SOURCES

This bibliography cites books, chapters in books, and articles pertaining to Indian women--past and present--living in what are now the United States and Canada. Emphasized here are sources from the last two decades, particularly those which speak to the political concerns of this period. Material on indigenous women of Mexico, Central and South America has been omitted; some leads to materials on this topic may be found in another bibliography in this series, "Women and Politics in Latin America: A Selective Bibliography," compiled by Susan Searing (February 1984). I have also largely omitted empirical studies from the social sciences; individual works of fiction and poetry, and single-author critical studies; and the bulk of autobiographical sources and studies of native women's art.

Readers desiring to go beyond the bounds of this brief listing should turn first to Rayna Green's comprehensive guide, Native American Women: A Contextual Bibliography. American Indian Women: Telling Their Lives by Gretchen M. Bataille and Kathleen Mullen Sands provides a detailed examination of Indian women's autobiography. Rayna Green's That's What She Said: Contemporary Poetry and Fiction by Native American Women, together with Dexter Fisher's The Third Woman: Minority Women Writers of the United States, will introduce readers to creative literature by contemporary Indian women writers.

The bibliography is in four parts:

1. Anthropology, Religion, History;
2. Autobiography, Biography, Oral History;
3. Art and Literature: Anthologies and Criticism;
4. Contemporary Status, Politics, and Activism;
5. Bibliographies and Reviews of the Literature.

I have examined most items; exceptions are noted in the text. Addresses for hard-to-locate titles are included at the end.

1. Anthropology, Religion, History

Albers, Patricia, and Beatrice Medicine, eds. The Hidden Half: Studies of Plains Indian Women. Washington, DC: University Press of America, 1983.

The ten papers in this volume draw upon data from ethnological, ethnohistorical, and contemporary field research; a common purpose is to ask new questions of the available data, providing a corrective to earlier accounts in which Plains Indian women are typically seen through the lens of U.S./European values and experience. All but two of the articles focus on the pre-reservation period.

Allen, Paula Gunn. "Beloved Women" and "Lesbians in American Indian Cultures." Conditions 7 (v.3, no.1, Spring 1981): 65-87.

Allen's poem, "Beloved Women," begins: "It is not known if those/who warred and hunted on the plains/chanted and hexed in the hills/divined and healed in the mountains/gazed and walked beneath the seas/were Lesbians/..." (p.65). In the article which follows, "Lesbians in American Indian Cultures," Allen speculates on the possible existence and meaning of lesbianism within traditional Indian cultures. This issue of Conditions also includes poetry by Joy Harjo and Wendy Rose, and fiction by Linda Hogan.

American Indian Quarterly, 6, no.1/2 (Spring/Summer 1982): special issue on Navajo women.

A collection of articles examining "processes of change and continuity as experienced by Navajo women" (p.2). Includes: "Traditional Navajo Women: Ethnographic and Life History Portrayals" (Charlotte J. Frisbie); "An Ethnography of the Navajo Reproductive Cycle" (Anne Wright); "Navajo Women in the City: Lessons From a Quarter-Century of Relocation" (Ann Metcalf); "Life Is Harder Here: The Case of the Urban Navajo Women" (Joyce Griffen); "Ladies, Livestock, Land and Lucre: Women's Networks and Social Status on the Western Navajo Reservation" (Christine Conte); "Navajo Sandpaintings: The Importance of Sex Roles in Craft Reproduction" (Nancy J. Parezo); "The Status of Navajo Women" (Mary Shepardson); "Cultural Influences on Navajo Mothers with Disabled Children" (Jennie R. Joe); "Books by Navajo Women" (a bibliography compiled by the editors of AIQ).

Baskin, Cyndy. "Women in Iroquois Society." Canadian Woman Studies/Les Cahiers de la femme 4, no.2 (Winter 1982): 42-46.

Brief discussion of the power of women in traditional Iroquois society.

Brown, Judith K. "Economic Organization and the Position of Women Among the Iroquois." Ethnohistory 17, no.3-4 (Summer-Fall 1970): 151-167.

Brown compares the status of women among the Iroquois and the Bemba of Northern Rhodesia. She concludes that the high status of Iroquois women was not simply "a historical curiosity" (p.164), but that it "reflected their control of their tribe's economic organization" (p.151).

Cruikshank, Julie. "Becoming a Woman in Athapaskan Society: Changing Traditions on the Upper Yukon River." Western Canadian Journal of Anthropology 5, no.2 (1975): 1-14.

On puberty seclusion in Athapaskan society--changes over time, and the relationship between these changes and changes in Athapaskan women's roles in general.

Curtis, Edward S. In a Sacred Manner We Live: Photographs of the North American Indian. Barre, MA: Barre Publishers, 1972.

Photographic record of Indian peoples of turn-of-the-century western North America, selected from Curtis' complete twenty-volume work, The North American Indian (1907-1930). Photos of women of the Teton Sioux, Comanche, Hopi, Apache, Papago, Mohave, Cayuse, Yakima, Chinook, Kutenai, Zuni, Pomo, Hupa, Suguamish, Salisham, Noatak.

Frontiers: A Journal of Women Studies 6, no.3 (Fall 1981): "Native American Women." Guest editor: Linda Hogan.

Included in this special issue are poetry, fiction, reviews, essays, oral history, and a twenty-five-page unannotated bibliography. Among the

contributors are editor Linda Hogan, Wendy Rose, Joy Harjo, Rayna Green, Paula Gunn Allen, Shirley Hill Witt, and Bea Medicine.

Hungry Wolf, Beverly. The Ways of My Grandmothers. New York: Morrow, 1980.
"Today's world is so crowded that we often turn to books in order to experience what life was like in other times and other cultures. But there are no such books about my Indian grandmothers of the Blackfoot Nation, including my division, the Bloods. There are books that tell about horse stealing, buffalo hunting, and war raiding. But the reader would have to assume that Indian women lived boring lives of drudgery, and that their minds were empty of stories and anecdotes" (p.16). This collection of myths, legends, practical lore, and customs is the result of Beverly Hungry Wolf's efforts to learn all she could of "the ways of her grandmothers."

Jaskoski, Helen. "My Heart Will Go Out: Healing Songs of Native American Women." International Journal of Women's Studies 4, no.2 (March/April 1981): 118-134.
Jaskoski discusses women's use of poetry as a healing agent in native cultures.

Jensen, Joan M. With These Hands: Women Working on the Land. Old Westbury, NY: Feminist Press; New York: McGraw-Hill, 1981.
Chapter One, "In the Beginning: Native American Women," offers a very brief overview and a series of short documents on native women's relation to the land before and after European colonization.

Katz, Jane B., ed. I Am the Fire of Time: Voices of Native American Women. New York: E.P. Dutton, 1977.
Very brief selections--often excerpted from longer works--are organized into two sections, "From the Tribal World" and "Voices of Today," and by topic within these sections. Included are ceremonial songs, prayers, oral histories, memoirs, poetry, prose, and photographs. Presents an adequate introduction, but researchers may dislike the fragmentation of represented works.

Kidwell, Clara Sue. "The Power of Women in Three American Indian Societies." Journal of Ethnic Studies 6, no.3 (Fall 1978): 113-121.
Examines women's access to power in traditional Ojibwa, Winnebago, and Menominee cultures.

Klein, Laura F. "Contending with Colonization: Tlingit Men and Women in Change." In Women and Colonization: Anthropological Perspectives, pp.88-108. Mona Etienne and Eleanor Leacock, eds. New York: Praeger Books, 1980.
Klein examines the impact of colonization on the sex roles of the Alaskan Tlingit. Her study is based on nearly two years of fieldwork. See also her article "'She's One of Us, You Know': The Public Life of Tlingit Women: Tradition, History and Contemporary Perspectives," in the Western Canadian Journal of Anthropology v.6, no.3, 1976, pp.164-183.

Landes, Ruth. The Ojibwa Woman. New York: Columbia University Press, 1938; reprint New York: Norton, 1971.
Originally published in 1938, this ethnographic study of women in the Ojibwa culture of Western Ontario was one of the first book-length examinations of the lives of native women. Landes devotes the bulk of her text to the life cycle of Ojibwa women (youth, marriage, occupations, "abnormalities"). A final chapter presents three brief life histories.

Mathes, Valerie Shirer. "A New Look at the Role of Women in Indian Society." American Indian Quarterly 2, no.2 (Summer 1975): 131-139.

Mathes briefly reviews the status of women in traditional Indian societies, with comparisons to the status of white women.

Medicine, Bea. "American Indian Women: Spirituality and Status." Bread & Roses: A Women's Journal of Issues and the Arts 2, no.3 (Autumn 1980): 14-18.

"The road to civilization was the destruction of native beliefs and languages which form the basis for the philosophical and ethical systems of Native Americans. It speaks to the spiritual resilience of native peoples of the New World that native belief systems have persisted at all" (p.15). After introductory remarks on tribal differences in native spirituality, Medicine discusses women's spiritual rites of passage among the Lakota Sioux.

Medicine, Beatrice. "Indian Women: Tribal Identity as Status Quo." In Woman's Nature: Rationalizations of Inequality, pp.63-73. Marian Lowe and Ruth Hubbard, eds. New York: Pergamon Press, 1983.

"Beatrice Medicine examines the complex and frequently contradictory ideas of woman's nature among Lakota Sioux due to the interplay of the values of the dominant white culture with native values. She examines some of the ways that native cultural norms are being revived and reinterpreted as a means of resisting continuing encroachments of the white economy and society, especially as they affect women" (p.63). Medicine is also author of The Native American Woman: A Perspective (Austin, TX: National Educational Laboratory Publishers, 1978), a critical overview of the historical and anthropological literature.

Niethammer, Carolyn. Daughters of the Earth: The Lives and Legends of American Indian Women. New York: Collier Books, 1977.

In this illustrated introductory survey, Niethammer organizes her discussion of the pre-contact lives of North American Indian women by topic: childbirth; growing up; menarche and menopause; courtship and marriage; economic contributions; leadership roles; war; crafts and recreation; sexuality; religion; and aging. Tribal distinctions are made in the text. Niethammer worked from early writings of anthropologists, interviews, and contemporary feminist anthropology.

Paper, Jordan. "The Forgotten Grandmothers: Amerindian Women and Religion in Colonized North America." Canadian Woman Studies/Les Cahiers de la femme 5, no.2 (Winter 1983): 48-51.

According to Paper, male bias among the missionaries, travellers, and ethnologists who have described native spirituality has obscured the significant roles of women. He briefly discusses these roles in selected pre-contact cultures, transformations resulting from contact, and the contemporary situation.

Powers, Marla N. "Menstruation and Reproduction: An Oglala Case." Signs: Journal of Women in Culture and Society 6, no.1 (Autumn 1980): 54-65.

Powers notes that anthropologists--looking through a Western lens--have tended to interpret taboos surrounding menstruation in native cultures as "symbols of woman's defilement" (p.54). In contrast, she examines the myths and rituals related to female puberty and to menstruation as "aspects of the same phenomenon, which emphasizes the importance of the female reproductive role" (pp.54-55).

Schlegel, Alice. "Sexual Antagonism Among the Sexually Egalitarian Hopi." Ethos: Journal of the Society for Psychological Anthropology 7, no.2 (Summer 1979): 124-141.

Pointing out that most studies of sexual antagonism focus on male dominated societies, Schlegel turns her attention to the Hopi of Arizona, demonstrating that "sexual antagonism is not precluded by sexual equality" (p.140). She locates the Hopi antagonisms in the brother-sister and husband-wife dyads, and discusses controlled and uncontrolled forms of aggression.

Terrell, John Upton, and Donna M. Terrell. Indian Women of the Western Morning: Their Life in Early America. New York: Dial Press, 1974.

A superficial survey of Indian women's lives in traditional native societies.

Van Kirk, Sylvia. "The Role of Native Women in the Fur Trade Society of Western Canada, 1670-1830." Frontiers: A Journal of Women Studies 7, no.3 (1984): 9-13.

Depicts "the vital role native women...played in the opening of the Canadian West..." (p.12), as trappers, producers of food and clothing, diplomats, and peacemakers in fur trade society. Van Kirk's research has been published at greater length in her book, "Many Tender Ties": Women in Fur Trade Society in Western Canada, 1670-1830 (University of Oklahoma Press, 1983).

Weist, Katherine M. "Plains Indian Women: An Assessment." In Anthropology on the Great Plains, pp.255-271. W. Raymond Wood and Margot Liberty, eds. Lincoln: University of Nebraska Press, 1980.

(Not seen.)

Western Canadian Journal of Anthropology 6, no.3 (1976): "Cross-Sex Relations: Native Peoples."

Contents: "Women in Groups: Women's Ritual Sodalities in Native North America" (Ann Thrift Nelson); "Old Woman Had Great Power" (Alice B. Kehoe); "Erosion of Power--An Economic Basis for the Selective Conservatism of Seneca Women in the Nineteenth Century" (Diane Rothenberg); "'She's One of Us, You Know'--The Public Life of Tlingit Women: Traditional, Historical, and Contemporary Perspectives" (Laura F. Klein); "The Role of Women in Indian Activism" (Rachel A. Bonney).

Wilson, Terry P. "Osage Indian Women During a Century of Change, 1870-1980." Prologue: Journal of the National Archives 14, no.4 (Winter 1982): 185-201.

2. Autobiography, Biography, Oral History

Blackman, Margaret B. During My Time: Florence Edenshaw Davidson, A Haida Woman. Seattle, London: University of Washington Press; Vancouver, Toronto: Douglas & McIntyre, 1983.

Blackwood introduces Florence Davidson's narrative with background material on the Haida, Indian people of the Queen Charlotte Islands off the coast of British Columbia, with particular attention given to sex roles. Davidson's life history "is the account of one who faithfully fulfilled the expected role of women in her society....her narrative presents a picture of an individual operating in a culture neither traditionally Haida nor fully Canadian, a culture undergoing tremendous change..." (p.7).

Brand, Johanna. The Life and Death of Anna Mae Aquash. Toronto: James Lorimer, 1978.

Born on the Micmac Reserve in Nova Scotia, Anna Mae Pictou (later Aquash) grew up knowing reservation poverty intimately. As an adult in the late sixties and early seventies, Aquash became active in the American Indian Movement (AIM), participating in the 1983 occupation at Wounded Knee, working on many grassroots projects, and eventually becoming part of the AIM leadership. She was murdered on the Pine Ridge Reservation in 1976, under circumstances that suggested FBI knowledge and/or involvement. This well-written biography informs the reader not simply about the life of Aquash, but also about the systematic harassment of Indian activists by the FBI and the experience of Indian women in the movement. Aquash's life is also the focus of a documentary film, "Annie Mae: Brave Hearted Woman," made in 1979 by Lan Brooke Ritz (see Weatherford and Seubert under "Bibliographies and Reviews of the Literature" below).

Braudy, Susan. "Buffy Sainte Marie: 'Native North American Me.'" Ms. 3, no.9 (March 1975): 14, 16-18.

Profile of the Cree singer and activist.

Broker, Ignatia. Night Flying Woman: An Ojibway Narrative. St. Paul: Minnesota Historical Society Press, 1983.

Broker addresses her narrative to her grandchildren, "that generation of Ojibway who do not know what the reservation means, or the Bureau of Indian Affairs, or the tangled treaties..." (p.3). Broker has lived in Minneapolis since 1941, when she came to work in the war industry. In this book, she tells her urban-raised children and grandchildren about her great-great-grandmother, Night Flying Woman, whose life spanned the period of Indians' removal to the reservations.

Campbell, Maria. Half-Breed. New York: Saturday Review Press, 1973; reprint Lincoln: University of Nebraska Press, 1982.

Campbell tells her own life story against a backdrop of the history of the Metis tribe in Canada. Her tale is dramatic and painful, recounting her coming of age through episodes of drug addiction, alcoholism, and prostitution, with extreme poverty the recurrent theme. The bleakness of the story is mitigated by the author's growing political consciousness and, ultimately, her sense of hope.

Canfield, Gae Whitney. Sarah Winnemucca of the Northern Paiutes. Norman: University of Oklahoma Press, 1983.

Sarah Winnemucca's autobiography, Life Among the Piutes: Their Wrongs and Claims (1883), was one of the first published works by an American Indian. Canfield's new biography is the first book-length study of Winnemucca (1844?-1891), who worked as an advocate for her people, the Northern Paiutes, during the 1870s and 1880s, in the face of encroaching settlement and attacks by whites.

Clark, Ella Elizabeth, and Margot Edmonds. Sacagawea of the Lewis and Clark Expedition. Berkeley: University of California Press, 1980.

Sacagawea was of great use to the white explorers of the Lewis and Clark Expedition; white historians, novelists, and playwrights have immortalized (and embellished) the tale ever since. That Sacagawea's importance to Native American history may have been skewed by white bias is an important point to make; it does not, however, diminish her true contributions. Biographies of Sacagawea are many. Clark and Edmonds base their account, which covers both the Expedition and Sacagawea's later life, on the original journals of Lewis and

Clark and recorded personal testimony, aiming to retrieve fact and dispell myth. "It was the Missouri River, not the young Indian mother, that served as the Expedition's 'principal guide.'... Though [Sacagawea] was not the guide for the Expedition, she was important to them as an interpreter and in other ways" (p.16). Brief bibliography of books, articles, and manuscript sources.

Coles, Robert, and Jane Hallowell Coles. Women of Crisis II: Lives of Work and Dreams. New York: Delacorte Press/Seymour Lawrence, 1980.

Part four, "Climbing the Mesa," tells the story of Maria, who puzzles over the question of what it means to be a Pueblo living in an Anglo-dominated society.

Cruikshank, Julie. The Stolen Women: Female Journeys in Tagish and Tutchone. Ottawa: National Museums of Canada, 1983. (Canadian ethnology service, paper no.87)

Presents oral narratives collected by the author from Athapaskan women living in the southern Yukon Territory, with an analysis which examines "ways in which [the] stories reflect differential access of men and women to power" (p.iii).

Deer, Ada, with R.E. Simon, Jr. Speaking Out. Chicago: Children's Press, 1970.
(Not seen.)

Hiwalking, Belle. Belle Hiwalking: The Narrative of a Northern Cheyenne Woman. Edited by Katherine M. Weist. Billings: Montana Council for Indian Education, 1979.
(Not seen.)

James, Edward T., et al., eds. Notable American Women, 1607-1950: A Biographical Dictionary. 3 vols. Cambridge, MA: Belknap Press of Harvard University Press, 1971.

Notable American Women has earned great respect for its succinct and meticulously researched essays. The index lists thirty Indian women under the headings "Indian Captives," "Indian Reform Advocates," and "Indian Women." Each essay is followed by thorough bibliographic documentation. Volumes 1-3 cover women who died no later than 1950; Notable American Women: The Modern Period, edited by Barbara Sicherman and Carol Hurd Green (1980), extends coverage to women who died before 1976, including Indian women Muriel Wright and Ella Deloria.

Kelley, Jane Holden. Yaqui Women: Contemporary Life Histories. Lincoln: University of Nebraska Press, 1978.

Narratives documenting the lives of Yaqui women. Introduction by the editor.

Lee, Bobbie. Bobbie Lee, Indian Rebel: Struggles of a Native Canadian Woman. Edited by Don Barnett and Rich Sterling. Richmond, B.C.: LSM Information Center, 1975.
(Not seen.)

Mountain Wolf Woman. Mountain Wolf Woman, Sister of Crashing Thunder: The Autobiography of a Winnebago Indian. Edited by Nancy Oestreich Lurie. Ann Arbor: University of Michigan Press, 1961.

Classic autobiography, sensitively edited by Nancy Lurie. Mountain Wolf Woman relates in detail her earliest recollections of Black River Falls,

Wisconsin--growing up, marriage, the ritual use of peyote. Mountain Wolf Woman's brother's story was published in the twenties (Paul Radin, Crashing Thunder, 1926).

3. Art and Literature: Anthologies and Criticism

Allen, Paula Gunn, ed. Studies in American Indian Literature: Critical Essays and Course Designs. New York: Modern Language Association of America, 1983.

Edited by poet and novelist Paula Gunn Allen, this volume covers oral literature; personal narrative, autobiography, and intermediate literature; American Indian women's literature; modern and contemporary American Indian literature; the Indian in American Literature; and a section on resources, including a guide to anthologies, texts, and research. Allen's essay, "The Sacred Hoop: A Contemporary Perspective," opens the section on oral literature. Articles in the section on Indian women's literature are: "Transformation of Tradition: Autobiographical Works by American Indian Women" (Gretchen Bataille); "Grandmother Spider's Lifeline" (Susan J. Scarberry); "Ain't Seen You Since: Dissent among Female Relatives in American Indian Women's Poetry" (Patricia Clark Smith); "The Feminine Landscape of Leslie Marmon Silko's Ceremony" (Paula Gunn Allen); and "Teaching American Indian Women's Literature" (including three course designs).

Anderson, Marilyn J. "The Best of Two Worlds: The Pocahontas Legend as Treated in Early American Drama." The Indian Historian 12, no.2 (Summer 1979): 54-59, 64.

Bannan, Helen M. "Spider Woman's Web: Mothers and Daughters in Southwestern Native American Literature." In The Lost Tradition: Mothers and Daughters in Literature, pp.268-279. Cathy Davidson and E.M. Broner, eds. New York: Ungar, 1980.

(Not seen.)

Book Forum 5, no.3, 1981: "American Indians Today: Thought, Literature, Art."

Includes: "The Grace That Remains: American Indian Women's Literature" (Paula Gunn Allen); "The Novel and Oral Tradition: An Interview with Leslie Marmon Silko" (Elaine Jahner).

Calyx: A Journal of Art and Literature by Women 8, no.2 (Spring 1984): "Bearing Witness/Sobreviviendo: An Anthology of Native American/Latina Art and Literature." Guest editors: Jo Cochran, et al.

"Bearing Witness/Sobreviviendo is the tangible expression of the power shared by Native and Latina/Chicana cultures" (p.4). Jo Cochran, Diane Glancy, and Mary Tallmountain were the Native American editors for this beautifully produced anthology, which includes reproductions of the artwork of Lillian Pitt, Linda Lomahaftewa, and Charleen Touchette; the poetry of Wendy Rose, Paula Gunn Allen, Vickie Sears, Elizabeth Cook-Lynn, and Jo Cochran (among others); and the fiction of Phyllis Wolf, Beth Brant, Sue Redbird Cochran, and Linda Hogan.

Cochran, Jo, J.T. Stewart, and Mayumi Tsutakawa, eds. Gathering Ground: New Writing and Art by Northwest Women of Color. Seattle: The Seal Press, 1984.

Gathering Ground presents contemporary writing by women of color, with a regional emphasis on the Northwestern United States. Native contributors are Jo Cochran, Debra Cecille Earling, Kathleen Shaye Hill, Edna Jackson, and Vickie Sears. Other contributors include black, Cuban-American, Filipino-American,

Hawaiian, Korean-American, Chinese-American, and Chicana women. "Listening In: A Conversation with the Editors of Gathering Ground" speaks to the question of what defines a Third World woman writer.

Contact II 5, no.27/28/29 (Fall-Winter 1982/Winter-Spring 1983): "Women Writing On."

Reviews of work by Wendy Rose, Linda Hogan, Mary TallMountain; reviews by Joy Harjo, Diane Burns, Paula Gunn Allen; poem by Elizabeth Woody.

Fisher, Dexter, ed. The Third World Woman: Minority Women Writers of the United States. Boston: Houghton Mifflin, 1980.

Fisher does a beautiful job of introducing the contemporary literatures of American Indian, black, Chicana, and Asian-American women writers to her readers. She begins each section with an introduction that provides historical background and an overview of the literature. This is followed by three subsections: "Contexts" (selections "that illuminate the historical and cultural circumstances within which the fiction and poetry have been nurtured" (p.xxx); "Traditions, Narratives, and Fiction"; and "Poetry." A list of additional readings follows each section. Four appendices at the end of the book offer suggestions for discussion and for paper-writing. Among the Indian authors included here are Leslie Marmon Silko, Wendy Rose, Joy Harjo, Judity Ivaloo Volborth, Roberta Hill, and Paula Gunn Allen. There is very little overlap between this anthology and Rayna Green's That's What She Said (see below).

Green, Rayna. "The Pocahontas Perplex: The Image of Women in American Culture." Massachusetts Review 16, no.4 (Autumn 1975): 698-714.

Green reviews the use of Princess (Pocahontas) and squaw images in American art and folklore, arguing that Pocahontas and the squaw "offer unendurable metaphors for the lives of Indian women" (p.714).

Green, Rayna, ed. That's What She Said: Contemporary Poetry and Fiction by Native American Women. Bloomington: Indiana University Press, 1984.

In her evocative introduction, Green affirms that stories have always been told by native women "in clay or reeds, in wool or cotton, in grass or paint or words to songs" (p.3). The writers collected here are from many tribes and represent the diversity of Indian women's experience; they speak of both tradition and change. Included are both well-known writers such as Paula Gunn Allen, Joy Harjo, Linda Hogan, and Wendy Rose, and the lesser-known. A glossary and a bibliography of works by and about native women writers (including some criticism) complete the volume.

Greenfield Review 9, no.3/4 (Winter 1981/82): "American Indian Writings."

Writings by Joy Harjo, Paula Gunn Allen, Phyllis Wolf, Linda Hogan, Wendy Rose, Diane Burns, Marilou Bonham-Thompson, and Charlotte de Clue; reviews; photographs.

Highwater, Jamake, ed. Words in the Blood: Contemporary Indian Writers of North and South America. New York: NAL/Meridian, 1984.

Includes writings by Leslie Marmon Silko, Wendy Rose, Joy Harjo, Anita Endrezze-Danielson, and Roberta Hill Whiteman. Unfortunately there is no woman representative of South American Indian writing.

Hobson, Geary, ed. The Remembered Earth: An Anthology of Contemporary Native American Literature. Albuquerque, NM: Red Earth Press, 1979; Albuquerque, NM: University of New Mexico Press, 1981.

Includes the writings of Joy Harjo, Linda Hogan, Sandie Nelson, Susan Shown Harjo, Anna L. Walters, Paula Gunn Allen (including her essay, "The Sacred Hoop"), Leslie Marmon Silko, Carol Lee Sanchez, Elizabeth Cook-Lynn, Wendy Rose, Mary Tallmountain, and others. No bibliography.

Katz, Jane B., ed. This Song Remembers: Self-Portraits of Native Americans in the Arts. Boston: Houghton Mifflin, 1980.

Katz interweaves oral history with her own commentary in this series of profiles of Indian and Eskimo artists. The women artists are: Pitseolak, Eskimo graphic artist; Pearl Sunrise, Navajo weaver and basketmaker; Mary Morez, Navajo painter; Grace Medicine Flower, Tewa potter; Helen Hardin, Tewa painter; Cecilia White, Tlingit dancer; and Leslie Silko, Laguna poet and novelist.

Lincoln, Kenneth. Native American Renaissance. Berkeley: University of California Press, 1983.

Discusses Paula Gunn Allen, Wendy Rose, and Leslie Marmon Silko, the latter in a separate chapter entitled "Grandmother Storyteller: Leslie Silko."

New America: A Journal of American and Southwestern Culture 4, no.3 (1982): "Women Artists and Writers of the Southwest."

Includes "Navajo Matriarchs," a photographic essay by Abigail Adler; "Spider Woman's Art: A Brief History of Navajo Weaving," by Marian Rodee; and more.

Rubinstein, Charlotte Streifer. American Women Artists: From Early Indian Times to the Present. New York: Avon; Boston, MA: G.K. Hall, 1982.

Chapter one, "Native Americans: The First American Women Artists," looks briefly at weaving, leather painting, quillwork, beadwork. basket making, ceramics, and twentieth-century Native American painting and sculpture. A list of references appears at the back of the volume.

Shantih 4, no.2 (Summer/Fall 1979): "Native American Issue." Guest editors: Roberta Hill and Brian Swann.

Essay by Leslie Marmon Silko; poetry by Paula Gunn Allen, Roberta Hill, Linda Hogan, Wendy Rose, Mary Tallmountain, and others; fiction by Paula Gunn Allen and Mary Tallmountain.

Withers, Josephine. "Inuit Women Artists: An Art Essay." FS: Feminist Studies 10, no.1 (Spring 1984): 85-96.

Withers writes an introduction to nine reproductions of Inuit stonecuts, discussing their use of traditional and contemporary imagery. The artists are: Ashevak Kenojuak, Jessie Oonark, Janet Kigusiuq, Hannah Kigusiuq, Myra Kukiiyaut, Helen Kalvak, and Agnes Nanogak.

4. Contemporary Status, Politics, and Activism

Alilkatuktuk, Jeela. "Canada: Stranger in My Own Land." Ms. 2, no.8 (February 1974): 8-10.

"Our identity is our culture, our language, and our land, and we watch helplessly as we see each part slipping away," writes Alilkatuktuk, an Inuit woman who lives in a small settlement north of the Arctic Circle. In this article, she describes the many incursions of white society.

Almquist, Elizabeth McTaggart. Minorities, Gender, and Work. Lexington, MA: Lexington Books, 1979.

A summary of the available literature (through 1979) on U.S. minorities in the labor force, with specific attention given to each individual group (American Indians, blacks, Spanish-heritage minorities, and Asian minorities), and to women within each group. Name and subject indexes.

Blicksilver, Edith. The Ethnic American Woman: Problems, Protests, Lifestyle. Dubuque, IA: Kendall/Hunt, 1978.

Includes contributions by several Indian women, including Joy Harjo, Buffy Sainte-Marie, and Leslie Silko.

Braudy, Susan. "'We Will Remember' Survival School: The Women and Children of the American Indian Movement." Ms. 5, no.1 (July 1976): 77-80, 94, 120.

Braudy writes of her visit at the "We Will Remember" survival school in South Dakota, run by women of the American Indian Movement: "We teach at our school that Indians are fighting for their survival as people" (p.78).

Chrystos. "Nidishenǒk (Sisters)." Maenad: A Women's Literary Journal 2, no.2 (Winter 1982): 23-32.

In this special issue on "The Lesbian/Heterosexual Split," Chrystos takes a very critical view of separatism, arguing that it divides and hurts women. Separatism "...doesn't fit my real life," she writes, "or indeed, the real life of any Indian lesbian I know. When one is a member of the smallest minority in existence (Native American), one is hardly comfortable separating oneself from all that one HAS" (p.24).

Conference on the Educational and Occupational Needs of American Indian Women, 1976. Conference on the Educational and Occupational Needs of American Indian Women. Washington: National Institute of Education, 1980.

Ten papers by participants at a 1976 conference. Topics include employment and educational status of Indian women; health problems; foster care and adoptions of Indian children; Indian boarding schools; tribal interests and diversity; transition from reservations to urban settings; and organizing Indian women.

Dillingham, Brint. "Indian Women and IHS Sterilization Practices." American Indian Journal 3, no.1 (January 1977): 27-28.

Brief article on sterilization abuse of Indian women. Subsequent articles on the topic by the same author appear in American Indian Journal July 1977, September 1977, and January 1978.

Giese, Paula. "Free Sarah Bad Heart Bull (and the Other Custer Defendants)." North Country Anvil no.13 (October/November 1974): 64-71.

Sarah Bad Heart Bull, mother of ten children, was arrested during a demonstration organized in Custer, SD, by AIM to protest the lenient sentence handed down to the murderer of her son (one of the events leading up to the Wounded Knee occupation). Giese's article includes a transcript of Sarah's story as told during a radio interview.

Goodwill, Jean Cuthand. "A New Horizon for Native Women in Canada." In Citizen Participation in Canada: A Book of Readings, pp.362-370. James A. Draper, ed. Toronto: New Press, 1971.

On Canadian native women's political activism. (Not seen.)

Green, Rayna. "Diary of a Native American Feminist." Ms. 11, no.1/2 (July/August 1982): 170-172, 211-213.
Green chronicles the thoughts and emotions sparked by a number of gatherings of native women, from 1977 to 1981. The overriding theme is one of unity and hope.

Huyghe, Patrick, and David Konigsberg. "Bury My Heart at New York City." New York 12, no.8 (February 19, 1979): 53-57.
A report on New York City's nearly ten thousand Indians, with brief profiles of women doing grassroots organizing for Indian urban survival.

Jaimes, Marie Annette. "Towards a New Image of American Indian Women: The Renewing Power of the Feminine." Journal of American Indian Education v.22 (August 1982): 293-300.
(Not seen.)

Jamieson, Kathleen Macleod. "Human Rights: Indian Women Need Not Appeal." Branching Out: Canadian Magazine for Women 6, no.2 (1979): 11-13.
On the fight by Canadian Indian women married to non-Indian men to regain their status as Indians. Jamieson reports on the exclusion of the Indian Act from the jurisdiction of the Canadian Human Rights Act.

Jamieson, Kathleen. "Sisters Under the Skin: An Exploration of the Implications of Feminist-Materialist Perspective Research." Canadian Ethnic Studies/Etudes ethniques au Canada 13, no.1 (1981): 130-143.
Jamieson very briefly discusses feminist thought and historical materialism in an effort to develop a feminist materialist conceptual framework for understanding the situation of Indian women as "a singularly oppressed group in Canada" (p.131). She goes on to consider the implications of her conclusions for feminism.

LaChapelle, Caroline. "Beyond Barriers: Native Women and the Women's Movement." In Still Ain't Satisfied! Canadian Feminism Today, pp.257-264. Maureen Fitzgerald, Connie Guberman, and Margie Wolfe, eds. Toronto: Women's Press, 1982.
LaChapelle (an Ojibwa) briefly surveys the status of Canadian Indians and contemporary Canadian Indian women's struggles, then goes on to discuss the complex relationship between Indian women and the Canadian women's movement.

Mathes, Valerie Shirer. "Native American Women in Medicine and the Military." Journal of the West 21, no.2 (April 1982): 41-48.
(Not seen.)

Mathur, Mary E. Fleming. "Who Cares...That a Woman's Work Is Never Done...." Indian Historian 4, no.2 (Summer 1971): 11-15.
On questions raised by the women's liberation movement. Mathur advocates looking to ethnographic studies of women cross-culturally for a comparative understanding of women's status, and briefly surveys the status of women in traditional Indian cultures.

Metcalf, Ann. "From Schoolgirl to Mother: The Effects of Education on Navajo Women." Social Problems 23 (June 1976): 535-544.
Most Navajo children are removed from their homes to attend federally operated boarding schools, a policy Metcalf views as an instance of the colonial

oppression of Indians. Her study found that these educational experiences "detrimentally affected the adult self-esteem and maternal attitudes of Navajo women" (p.535).

Metcalf, Ann. "Reservation-Born, City-Bred: Native American Women and Children in the City." In Sex-Roles in Changing Cultures. Ann McElroy and Carolyn Matthiasson, eds. Buffalo: State University of New York Press, 1980.
(Not seen.)

Metoyer, Cheryl A. "The Native American Woman." In The Study of Women: Enlarging Perspectives of Social Reality, pp.329-335. Eloise C. Snyder, ed. New York: Harper & Row, 1979.
A brief discussion of racism and sexism as these shape the lives of Native American women.

Miller, Dorothy I. "Native American Women: Leadership Images." Integrateducation v.16 (January/February 1978): 37-39.
(Not seen.)

Moraga, Cherríe, and Gloria Anzaldúa, eds. This Bridge Called My Back: Writings by Radical Women of Color. Watertown, MA: Persephone Press, 1981; reprint New York: Kitchen Table Women of Color Press, 1984.
This anthology is stirring testimony to the coming together of U.S. women of color in the '80s. Latinas, black, Asian-American, and American Indian women--lesbian and "straight"--contribute poems, letters, and a variety of first-person accounts. A brief selected bibliography concluding the volume includes a separate section on Native American women.

Murphy, Sharon. "Women in Native American Journalism." In Native American Press in Wisconsin and the Nation, pp.65-69. James P. Danky, Maureen E. Hady, and Richard Joseph Morris, eds. Madison: University of Wisconsin Library School, 1982. (Available from: Publications Committee, Library School of the University of Wisconsin, 600 N. Park St., Madison, WI 53706).
Brief survey of Indian women journalists in the past and present.

Native Self-Sufficiency 4, no.3/4 (September 1981): special issue on women.
Includes "Sage Advice From a Long Time Activist," an interview with Tulalip activist Janet McCloud; "The Women's Dance: Reclaiming Our Powers on the Female Side of Life," by Katsi Cook, a Mohawk lay midwife and women's health organizer; "Parrish: A Pomo Shaman," an article by Otis Parrish and Paula Hammett on Essie Pinola Parrish Piwoya, a Kashaya spiritual leader; "An Urban Perspective," by Gail Chehak, a young Klamath mother and activist on issues facing urban Indian women; "The Pomo Basketweavers," a photographic essay; "A Woman's Ways," an interview with Judy Swamp, a Mohawk living at Akwesasne; "Native Political Organizing in Nevada: A Woman's Perspective," by Dagmar Thorpe, an activist on Indian issues since the Alcatraz occupation; and "Navajo Organizer Leads Fight Against Uranium," an interview with Elsie Peshlakai, an organizer from New Mexico.

off our backs 11, no.2 (February 1981): special section on Native American Women.
Includes: "Rita Silk-Nauni vs. the State," by Pelican Lee and Jane Wing, on a Lakota woman on trial for defending her son against two Oklahoma City Airport security officers; "In Honor of the Women Warriors," by Winona La Duke, a member of Women of All Red Nations; a book review; and news on the Canadian Indian Act's discrimination against Indian women married to non-Indians.

Plainswoman 7, no.4 (December 1983): special issue on Indian women.
This issue of Plainswoman grew out of the Leadership Training Conference for American Indian Women held in Grand Forks, ND, in June, 1983. The sixteen-page issue includes reflections by and conversations with participants, along with additional writings by women active in Indian women's issues. This is Plainswoman's second special issue on Indian women.

Plainswoman 8, no.4 (December 1984): "Indian Women."
Articles on Louise Erdrich, author of a recently published novel entitled Love Medicine, and Margaret Hawk, a Lakota woman; poems by Gloria Dyc.

Russell, Scott C., and Mark B. McDonald. "The Economic Contributions of Women in a Rural, Western Navajo Community." American Indian Quarterly 6, no.3/4 (Fall/Winter 1982): 262-282.
(Not seen.)

Sinister Wisdom no.22/23 (1983): "A Gathering of Spirit." Guest editor: Beth Brant (Degonwadonti). 2nd expanded edition, 1984.
"I believe in each and every Indian woman whose words and pictures lie between the pages of this magazine. We are here. Ages twenty-one to sixty-five. Lesbian and heterosexual. Representing forty Nations.... We have a spirit of rage. We are angry women. Angry at white men and their perversions.... We are angry at Indian men for their refusals of us.... We are angry at a so-called 'women's movement' that always seems to forget we exist (pp.8, 7). This is an emotionally searing and politically enlightening collection of artwork, poetry, fiction, interviews, letters, and essays. Among the contributors are well-known writers like Linda Hogan, Wendy Rose, Bea Medicine, Joy Harjo, and Carol Lee Sanchez, as well as women never before published (including a number of women serving time in prison). The special issue concludes with a brief selected bibliography of sources by and about North American Indian women.

Steiner, Stan. The New Indians. New York: Harper & Row, 1968.
This journalistic account of Indian political consciousness and movements of the sixties includes a brief chapter on Indian women's involvement, "The Changing Woman."

Temkin, Merle, Carol Stern, ane Margie Bowker. "Listening to Native American Women." Heresies 13 (v.4, no.1, 1981): 17-21.
Interviews with native women involved in activism around environmental and energy issues. (Not seen.)

United States. Women's Bureau. American Indian Women. Washington, DC: U.S. Government Printing Office, 1977.
(Not seen.)

United States. Women's Bureau. Native American Women and Equal Opportunity: How to Get Ahead in the Federal Government. Washington, DC: Women's Bureau; for sale by Supt. of Docs., U.S. Govt. Print. Off., 1979.

Indian women are among the lowest paid workers in the U.S. economy, and they suffer the highest incidence of poverty of any group in the country. This report presents the results of a seminar conducted to explore related issues. Includes an overview of the status of Indian working women, information to aid women in seeking employment (especially with the federal government), and a list of recommendations to improve the status of Indian women in the federal government.

Witherow, Judith. "Native American Mother." Quest: A Feminist Quarterly 3, no.4 (Spring 1977): 29-33.

Witherow responds to the qualifications specified by a "Mother of the Year" contest, showing how they embody the white, middle-class standards that consistently exclude or denigrate native women.

Witt, Shirley Hill. "The Brave-Hearted Women." Akwesasne Notes 8, no.2 (Early Summer 1976): 16-17.

Witt writes of the women active in the occupation of Wounded Knee and its aftermath, with a particular focus on Anna Mae Aquash, murdered in early 1976. (See also The Life and Death of Anna Mae Aquash, by Johanna Brand in "Autobiography, Biography, Oral History" above.)

Witt, Shirley Hill. "Native Women Today: Sexism and the Indian Woman." Civil Rights Digest 6, no.3 (Spring 1974): 29-35.

Shirley Witt discusses the education, employment, and health of native American women, focusing on the particular effects that the U.S. government's assimilation-oriented programs have had on women.

Wittstock, Laura Waterman. "Native American Women: Twilight of a Long Maidenhood." In Comparative Perspectives of Third World Women, pp.207-228. Beverly Lindsay, ed. New York: Praeger, 1980.

Wittstock briefly reviews the historical legacy of white colonialism, racism, and genocide, then examines the current status of Indian women, Indian women's organizations, and their response to feminism.

Wittstock, Laura Waterman. "Native American Women in the Feminist Milieu." In Contemporary Native American Address, pp.373-376. John R. Maestas, ed. Salt Lake City: Brigham Young University, 1976.

In an excerpt from a statement delivered at the 1975 Women in Law Conference, Wittstock points out that differences in tribal culture call into question generalizations about all native women and their relation to feminism.

Words of Today's American Indian Women: Ohoyo Makachi: A First Collection of Oratory by American Indian/Alaskan Native Women. Compiled by Ohoyo Resource Center staff; Owanah Anderson, Director; Sedelta Verble, Editor. Washington, DC: U.S. Department of Education; Wichita Falls, TX: distributed by Ohoyo, Inc., 1981.

Proceedings of a conference held in 1981, with talks on the current status of Indian women, networking, education and educational equity, leadership development, and Indian women in administration. Seven additional speeches from other meetings are included. "Ohoyo Makachi" translates as "women speak (say that)."

Yazzie, Ethelou. "Special Problems of Indian Women in Education." In Contemporary Native American Address, pp.360-372. John R. Maestas, ed. Salt Lake City: Brigham Young University, 1976.

In an address to the 1975 Southwest Indian Women's Conference, Yazzie reviewed the deficiencies of education available to Indian girls, and the requisites for improving opportunities.

5. Bibliographies and Reviews of the Literature

Anderson, Owanah. Ohoyo One Thousand: A Resource Guide of American Indian/Alaska Native Women. Wichita Falls, TX: Ohoyo Resource Center, 1982.

Biographical directory to 1004 American Indian/Alaskan Native women from 231 tribes, with skills in Indian priority and women's agenda issues. Individuals are listed alphabetically, and indexed by area of expertise, tribe, and state. Listings include address, tribe, birth place and date, occupation, and a lengthy description of the individual's contributions and achievements.

Bataille, Gretchen M., and Kathleen Mullen Sands. American Indian Women: Telling Their Lives. Lincoln: University of Nebraska Press, 1984.

Bataille and Sands examine the tradition of Indian women's autobiography from a literary perspective in this valuable guide to the genre. After contrasting Indian women's narratives with other types of autobiography (e.g., slave narratives) and analyzing the work of anthropologists in recording Indian life histories, the authors undertake more detailed analysis of several notable autobiographies: Papago Women by Marie Chona; Mountain Wolf Woman; A Pima Past by Anna Moore Shaw; Me and Mine by Helen Sekaquaptewa; and Halfbreed by Maria Campbell. A final chapter speculates on future narratives by Indian women. The volume concludes with a fifty-page annotated bibliography of Indian women's autobiography (including manuscripts) and biography, as well as selected ethnographic and historical studies, contemporary literature and criticism, and additional resources. Brief index. An earlier bibliography by Bataille appeared in Concerns: Newsletter of the Women's Caucus of the Modern Languages (Summer 1980).

Beidler, Peter G., and Marion F. Egge. The American Indian in Short Fiction: An Annotated Bibliography. Metuchen, NJ: Scarecrow Press, 1979.

Lists and provides plot summaries for 880 short stories by Indian and non-Indian authors published since 1890 that feature Indian characters. Researchers interested in the portrayal of Indian women in short fiction will find the volume's organization frustrating: stories are listed alphabetically by author, and the subject index provides no categories specifically relevant to women. Also includes an Indian tribes index.

Danky, James P., ed. Native American Periodicals and Newspapers, 1828-1982: Bibliography, Publishing Record, and Holdings. Compiled by Maureen E. Hady. Westport, CT: Greenwood Press, 1984.

Provides access to nearly 1200 Native American periodicals in 146 libraries in North America, reflecting 150 years of periodical publishing. Entries are arranged alphabetically by title, with additional access by geographic, editor, publisher, subject, catch-word-subtitles, and chronological index.

Green, Rayna. Native American Women: A Contextual Bibliography. Bloomington: Indiana University Press, 1983.

Green's opening chapter (a revised version of an essay that originally appeared in the Winter 1980 issue of Signs) reviews the literature on native women chronologically, assessing trends from the late seventeenth century to the present with a critical and vigilantly political eye--from European tales of "princesses" and "saints" to ethnographic accounts of rites and customs; from autobiographies and narratives to endless studies of native "pathology." The annotated bibliography which follows includes 672 citations to books, articles, films, dissertations, reports, tapes, documents, and records, the bulk of them from the last twenty years. Green's sharply evaluative annotations will help the researcher find her way through the diverse literature. Date and subject indexes follow. This bibliography omits creative literature and literary criticism, but Green's anthology, That's What She Said, helps fill in the gap.

Green, Rayna. "Native American Women: A Review Essay." Signs: A Journal of Women in Culture and Society 6, no.2 (Winter 1980): 248-267.

This definitive essay appears in revised form with an expanded, annotated bibliography in Green's Native American Women: A Contextual Bibliography.

Jacobs, Sue-Ellen. "Berdache: A Brief Review of the Literature." Colorado Anthropology 1 (1977): 25-40.

Review of the literature on Indian cross-sex behavior. (Not seen.)

Koehler, Lyle. "Native Women of the Americas: A Bibliography." Frontiers: A Journal of Women Studies 6, no.3 (Fall 1981): 73-101.

Covers bibliographies, history, ethnography, religion, economics, sociology, biography and autobiography, art, and nonfiction writing by native women. Unannotated.

Oshana, Maryann. Women of Color: A Filmography of Minority and Third World Women. New York: Garland, 1985.

Describes nearly 150 English-language films made between 1930 and 1983 featuring American Indian women characters. Includes films with stereotyped Indian characters, many even played by white women, as Oshana's aim was "to suggest the variety and types of characters to which women of color have been relegated" (p.ix). Films with native women characters--identified by tribe, when possible--are listed in the "Minority/Third World Classification Index."

Weatherford, Elizabeth, with Emelia Seubert, eds. Native Americans on Film and Video. New York: Museum of the American Indian Heye Foundation, 1981.

This thoroughly annotated guide lists twenty-nine films under the heading "Women" in the index, but many more of the approximately four hundred films included here will be relevant to the study of native women. Primarily produced between 1970 and 1981, films were selected for "clarity of viewpoint, the input of Native Americans, technical quality and the documentation of critical issues and of information formerly unavailable on film or videotape" (p.6). Distributor's addresses are provided.

Addresses

Akwesasne Notes, Mohawk Nation, via Rooseveltown, NY 13683.

American Indian Journal, 927 15th St., NW, Suite 200, Washington, DC 20005.

American Indian Quarterly, University of California, Native American Studies, 3415 Dwinelle Hall, Berkeley, CA 94720.

Barre Publishers, 419 Park Ave. So., New York, NY 10016.

Branching Out is no longer publishing.

Bread & Roses is no longer publishing.

Calyx, P.O. Box B, Corvallis, OR 97339.

Canadian Woman Studies, 204 Founders College, York University, 4700 Keele St., Downsview, Ontario M3J 1P3, Canada.

Children's Press, Inc., 1224 W. Van Buren St., Chicago, IL 60607.

Conditions, P.O. Box 56A, Van Brunt Station, Brooklyn, NY 11215.

Contact II, 50 Broadway, 4th Floor, New York, NY 10004.

FS, Feminist Studies, Women's Studies Program, University of Maryland, College Park, MD 20742.

Frontiers, Women Studies Program, University of Colorado, Boulder, CO 80309.

Greenfield Review, R.D. 1, Box 80, Greenfield Center, NY 12833.

Heresies, P.O. Box 766, Canal Street Station, New York, NY 11013.

Indian Historian is no longer publishing.

International Journal of Women's Studies, Eden Press, P.O. Box 51, St. Albans, VT 05478.

Journal of American Indian Education, Arizona State University, Center for Indian Education, College of Education, Farmer 302, Tempe, AZ 85287.

Kitchen Table: Women of Color Press, Box 2753, Rockefeller Center Station, New York, NY 10185.

Maenad is no longer publishing.

Minnesota Historical Society Press, 690 Cedar St., St. Paul, MN 55101.

Montana Council for Indian Education, 1810 N. Third Ave., Billings, MT 59101.

Museum of the American Indian, Heye Foundation, Broadway at 155th St., New York, NY 10032.

National Museums of Canada, 300 W. Laurier Ave., Ottawa, K1A 0M8-T, Canada.

Native Self-Sufficiency, Tribal Sovereignty Program, P.O. Box 10, Forestville, CA 95436.

New America, American Studies Dept., University of New Mexico, Albuquerque, NM 87131.

North Country Anvil, Box 37, Winona, MN 55957.

off our backs, 1841 Columbia Rd., NW, Room 212, Washington, DC 20009.

Ohoyo Resource Center, 2301 Midwestern Parkway, Suite 214, Wichita Falls, TX 76308.

Plainswoman, P.O. Box 8027, Grand Forks, ND 58202.

Quest is no longer publishing.

Seal Press, 312 S. Washington, Seattle, WA 98104.

Shantih, P.O. Box 125, Bay Ridge Station, Brooklyn, NY 11220.

Sinister Wisdom, P.O. Box 1023, Rockland, ME 04841.

Women's Press, 16 Baldwin St., Toronto, Ontario M5T 1L2, Canada.

Compiled by Catherine Loeb
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